little collection of arms--rifles, bandoliers, khanjirs (the curved Kurdish dagger)--may often be seen, because men with business in the serai are disarmed on entering and may reclaim their weapons after their departure. The roofs are of earth thickly plastered and rolled on supporting joists of bundled poles and twigs, and on them tufts of grass have found a foothold. In summer the policemen on duty at night take up their station in a corner of the roof.

The offices of the serai open on the inner courtyard. There are but a few loopholes in the outer wall of the first storey, and the interior windows and those of the second storey facing the valley are glassed and barred. The walls within are plastered, but the ceiling consists of bare branches and poles which support the roof. The floors are of tamped earth. The furniture--desks, chairs, and long, high wooden benches--is unpainted, while a few offices boast upholstered easy-chairs. Cases, desks, and convenient corners are occupied with stacks of dossiers and loosely-pinned papers. Everything is written by hand, for there are no typewriters. In the corner of every office stands the omnipresent grey water-jug with a glass turned down over its mouth. There is no electric lighting, and the rare work which demands attention after dark must be done by kerosene or gasoline lanterns. A few of the rooms are equipped with stoves in wintertime. Directly across the courtyard from the gateway is the jail, its inner wall

reading, meditation, and conversation, and the chief mulla or priest is usually found there. There is no furniture in this room and its floor is covered with carpets. Mattresses run along the sides on which visitors seat themselves cross-legged, and the interior wall contains niches which serve as shelves for a large number of tattered copies of the Quran and other devotional works, the only public library in the town. One must remove his shoes before entering this annex or the main room of the mosque. The latter room because of its large size, has four tree trunks stripped of their bark set up at four points around its center to serve as columns for the support of the roof, crotches of the trunks holding the heavier rafters. The walls are plastered and whitewashed, and the ceiling is unfinished. The floor is covered with a number of carpets and mats. In the center of the rear wall is a plain, pointed niche, the mihrab, which indicates the direction of prayer. To the right of this niche is the minbar, the "pulpit," in this case a crudely-made set of wide wooden steps, something like a short ladder, leading up the rear wall about three feet from the floor. At the hours of prayer the mulla takes his place facing the mihrab or niche, and those assembled in the mosque form ranks behind him and imitate his intonations and gestures. On Fridays, if a sermon is called for, the mulla ascends one or two steps of the minbar, and stands facing the congregation to speak. This main room has no windows and the door is open. Outside there is a flight of stone steps leading to the roof from